

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, NOVEMBER 9, 1899.

NEW SERIES, VOL. 1, No. 50

Bro. C. M. Chapman, late of Clinton, has located at Learned and is open to calls from churches needing a pastor.

The *Religious Herald* calls for a Pan-Baptist Conference. The suggestion seems to meet with favor. Such a meeting held in Philadelphia or Washington would doubtless be well attended and prove profitable to the Baptist hosts of both England and America.

Bro. J. F. Tull, now of Erin, Tenn., is a Mississippi exile that ought to be brought back to the State. Some of our pastorless churches would do well to turn their eyes toward him. Since leaving the Seminary, some three years ago he has been pastor in Tennessee.

We are sure our readers will overlook any shortcomings in the paper this week since the editor has not been able to be in the office a single day. If those who have business with the office do not hear as promptly as they would like, let them be patient. The editor expects to be at his post in a day or two when matters will resume their normal condition.

Rev. Samuel Boykin whose name became a household word among Southern Baptists as editor of *The Kind Words*, died on Friday, November 3, at his home in Nashville. His remains were taken to Macon, Ga., his old home for interment. At the time of his death he was editor of the series of periodicals issued by the Sunday-school Board of the Southern Baptist Convention. A good and useful man has gone to rest.

We note from *The Christian Observer* that the Synod of Missouri recommended in a recent meeting that its churches observe the 5th Sunday of October as a day of humiliation and prayer in view of the alarming condition spiritually, that is now prevailing. *The Observer* suggests its appropriateness for the whole Presbyterian church. Is it not time, judging from recent statistics that all denominations were inquiring into causes of spir-

itual dearth and then draw near with true hearts to God that he may "revive us again that we may rejoice in him?"

With this issue THE BAPTIST is just one year old. Doubtless many eyes have watched this first year's history with considerable interest. Considering the two quarantine seasons, since the enterprise was inaugurated, we feel that the paper has done well. If the brethren will stand by us during the next year as they have during the past we believe we can make a much better showing. Just as fast as circumstances and the support of Mississippi Baptists will admit of it, we are going to raise the standard of the paper. We will begin Vol. II next week with an orphanage issue preparatory to the Thanksgiving offerings.

In this, as well as in last week's issue, will be found communications from Bro. Rowe and other brethren on the Church Building Fund. Let our churches and pastors all remember that this is November, the month set apart to this work and respond to the best of their ability. Until our Baptist people can realize the importance of building churches in places where our cause is weak, we need not hope to keep pace with that other denomination whose pioneer work has gone side by side, if not sometimes in advance of our own. The denomination that owns the first house on a missionary field always has the advantage and if wise will use it well. We are behind in many places in Mississippi today simply because others were ahead of us in getting a house, thus crystallizing the moral and financial support of the new town or community into definite shape.

The *Texas Baptist Standard* for November 2, is an illustrated issue giving the pictures of many of the prominent Baptist leaders of the organized work in Texas. In its biographical sketches and resume of important events we find some interesting history.

The issue is a strikingly appropriate introduction to the Texas Convention which assembles Nov.

10. Already the Baptist clans are gathering in Dallas as the minister's meeting convenes on Nov. 8. We trust that this Convention marks the end of the controversy among Texas Baptists which has presented such an unbecoming spectacle to the world. As Dr. Gambrell says, we hope this convention will prove to be a "settler" of some things in Texas. We rejoice with Drs. Carroll and Gambrell in their phenomenal success in raising the educational and mission funds with which work they were respectively entrusted.

Since the last issue of THE BAPTIST went to press the frost and freeze so much desired have come, but not until the pestilence had brought anxiety and sorrow into a number of homes. Just as the forms of last week's paper were being closed, Miss May, the daughter of the editor, was stricken with the dread disease. She is now convalescent and while her case was comparatively light, it was severe enough to cause much uneasiness and anxiety. She is being cared for in Pastor Yarborough's home where she and her father have been since the burning of Bro. W. C. Johnson's house. The family of Bro. Yarborough, who has all the while stood at his post, have returned to town and are temporarily domiciled in the house which the editor expects to occupy.

While we are truly grateful for God's goodness to us, our hearts are bleeding for others who are walking through deep waters. Even since the frost, Mrs. Terrell, an aged and consecrated member of our church, and Mrs. Griffith, wife of our Sunday-school superintendent, have succumbed to the fever and their homes are now desolate. To be bereaved under such circumstances is bereavement indeed.

A good sister in sending remittance for her subscription to THE BAPTIST says, "This matter has been weighing on my mind for some time and now that I have the money on hand I send it. May God give you strength and wisdom to keep the paper up to the high standard which you have been giving it—sweet and pure in spirit." This is a sample of some of the

letters that come to our office. None but an editor knows how to appreciate such expressions. We are truly grateful for the many kindly expressions that have come to us, especially those accompanied by substantial help like the above.

The British seem to be suffering some serious reverses at the hands of the Boers. There is no doubt that those earnest Dutch farmers are fighting for what they consider a righteous and just cause, and will sacrifice themselves on the altar of their country until they are well nigh exterminated, before allowing the British to over-run their country. Imperialism as a government policy has not carried our American people so far from their bearings but that many of them associate this struggle with a similar one between this country and Great Britain something over a hundred years ago. Owing to changed conditions and England's increased power, the present conflict will hardly have a similar ending but doubtless the British have already found that they will have to do some hard fighting and suffer some heavy losses before adding the Transvaal and Orange Free State to their possessions.

The Seminary Magazine.

The first issue of the *Seminary Magazine* for the present session is on our table. This periodical has now reached the thirteenth year of its history, thus proving itself beyond the experimental stage. As a journal of its kind, it takes high rank, containing productions on subjects of special interest to Bible students from some of our ablest men. The present issue contains, as the frontispiece, the likeness of our new president, Rev. E. Y. Mullins, D. D., in whom every Mississippian should take a deep interest and a pardonable pride, since he is a native of our State. Following this picture is a biographical sketch of Dr. Mullins, by ex-Gov. Northen.

The magazine with Ryland Knight as editor-in-chief promises to sustain its past record. Bro. C. C. Coleman of Aberdeen, Miss., is associate editor from Mississippi. It would pay our Mississippi preachers to add this periodical to their reading matter if they have not already done so. Price \$1 per year. All funds over actual expenses goes to missions. Address L. W. Swope, Business Manager S. B. T. Seminary, Louisville, Ky.

THE B. Y. P. U. MOVEMENT.

We call special attention to the of B. Y. P. U. workers to be held in Canton, November 21-23, whose splendid program appeared in issue of October 26th. The object of this meeting is to organize a State B. Y. P. U. Convention. It is therefore desired that a large number of the friends of this movement attend this meeting. It is very desirable that all the young people, who possibly can do so, should be present. The young people are expected to do the active work, in the local unions. Therefore they ought to attend this worker's conference.

1. For information. A glance at the names of the speakers on the program will be a guarantee of a rich feast for all who attend. The various phases of the practical working of the B. Y. P. U. movement will be ably discussed. One anxious to learn will be greatly benefitted by giving his presence to the meeting. Not only will each of these important subjects be handled in an able manner, but several will speak on each subject, giving large scope and great variety to the discussions. All may be sure the meeting will not be monotonous, nor will it drag. One of the crying needs of the hour is information. If our people were properly informed, there would be very little kicking against young people's unions in our churches.

2. For inspiration. A large, intelligent body of leading spirits from both the laity and the ministry cannot fail to inspire a body of young people eager, enthusiastic, impressive. Those who attend these meetings will erect a higher ideal of life. And after all the ideal is what we must have, or we shall never reach distinction in any sphere or calling. Anything that will inspire us and put us to dreaming will do us good. He who never has a vision will never climb the ladder of fame. The ability and high aims of the meeting will be inspiring. But who does not know that numbers are also inspiring? Therefore let every friend of this on-coming movement make a sacrifice even, it necessary, to lend his presence and influence to the occasion.

3. For enlargement of acquaintance. The young workers in Baptist ranks in Mississippi are almost wholly unacquainted with each other. They have not been accustomed to attend our annual district associations, about the only occasion for meeting each other in the various districts. And from the nature of the case only a limited

number can attend the State Convention. When they shall know each other better they will more readily join in a common effort to know more about God's word and his work. It is worth a great deal to us, while we labor here, to know personally our brother who labors there. This meeting together will enlarge our acquaintance with each other and with the work.

II. It is equally important that the older ones be present. If this young people's work is worth our attention at all, it is worth the combined attention of young and old. The presence of our seniors is needed.

1. For their experience. Experience is said to be a dear teacher. And it is generally conceded that the experience must be one's own. But there are exceptions to this, as well as all other rules. We feel quite sure that, if the experience of the older ones should not be altogether accepted by the young, yet its modifying and restraining influence will be powerful. The young Christian delights to sit at the feet of the maturer ones, and hear them relate their experiences, as God's mysterious providence has led them on their way. The experience of one pious soul, corroborated by dozens of others, is bound to make an abiding impression on the hearts of the untried ones. The devout soul hangs on the tender words of David; because he "speaks that he does know."

2. For their knowledge. The older Christians have a deeper, a maturer knowledge of Bible topics and characters, and are far better acquainted with the affairs of the world and with human nature. Their varied experience has taught them human weaknesses and dangers. They know much of the snares and delusions of the great enemy of souls. They know how vain is the help of man in life's darkest hours. And on the other hand they know whom they have believed. They should be present because of their superior knowledge of men and measures.

3. For their wisdom. Their larger knowledge tempered with ripe experience prepares them for planning wisely and safely. It was said long ago "Age for wisdom and youth for rashness." Our young people are sanguine, impetuous, impatient, and left to themselves are liable to make many hurtful mistakes. Therefore it is of highest importance to the cause at large and to the individuals in particular that buoyant, daring youth be restrained and modified

by the wisdom of age. So, if we are to plan wisely for the employment and development of our young people, anxious to serve God and help humanity, we are under the necessity of calling into requisition the mature wisdom of settled Christian men and women. The best results in Christian work will come from a union of male and female, of age and youth, each performing nobly its part, so there shall be no friction in any part.

The Health-Restorer and Health-Maintainer, Dr. M. A. Simmons Liver Medicine, Strengthens the Nerves, makes you Plump and Comely, and Enriches the complexion with nature's choicest colors.

Gatherings with Comments.

BY H. F. SPROLES.

Testimony to Christ. Dr. Hillis gives these testimonials to Jesus as an example of Genius in the realm of Intellect.

Charles Dickens was the great master of the pathetic style, yet when the novelist was asked what was the most touching story in literature, he answered: "The story of the Prodigal Son."

Celeridge took all knowledge to his province, and his conversation sparkled with jewels of thought. Yet when he was asked for the richest passage in literature, he answered: "The Beatitudes."

Edmund Kean was a great actor and artist, but there was one passage so full of tears that he thought no man could properly present it—the one beginning "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Externals in Religion. The fruit of a tree does not consist in its bark, its leaves, and its branches. Nevertheless, you never saw a tree bearing fruit unless when clothed with bark, adorned with branches, and covered with leaves. These are necessary for the protection of the fruit. We plant and cultivate and protect an orchard not for shade or fragrance, or wood; but for fruit. If the trees bear no fruit we cut them down and burn them, however promising they may look.

On the edges. Mr. Spurgeon tells of a man who invited his neighbor to come and eat some apples that grew in his orchard, but the neighbor refused. He invited him a second time and was again refused, and finally the neighbor frankly told him that he had eaten some of his apples growing near the road and found them very sour. "Oh," replied the friend, "I planted those sour apples on the outside for the bad boys, who, if they get a taste of good apples will rob my orchard. The good apples grow in

the center of the orchard." Too many of us are eating the sour apples that hang over the highways of worldliness. We need to come into the orchard of separation.

Beauty of Holiness. "You will find in your Bibles a lovely phrase which I like very much. It is this: 'The Beauty of Holiness.' The Beauty! The perfection of the Christian character; not simply things done after a good style, but things done with beauty and with grace. Look for a moment at the exquisite loveliness, beauty and grace which characterized all the actions of Jesus. There is a marvelous grace about each and all; there is an attractive peculiarity which calls forth unbidden our deepest love and admiration. What is it? Gentlemen, it is the Beauty of Holiness."—Drummond.

Recognition. Some years ago Mr. Moody heard of a poor mother who had an only child, and that child was an idiot. On the day when it was fourteen years of age a neighbor came in and found the mother weeping in the bitterness of her soul. She wanted to know what was the matter. The mother said: "For fourteen years I have cared for that child day and night; I have given up society and spent my time with her; and today she does not know me from you. It she would recognize me once, it would pay me for all I have ever done for her." How many there are, the preacher added, over whom the Son of God has watched and cared for and blessed, and who have never once recognized him, have never looked up into his face and said, "Thank you, Lord Jesus."

Early Impressions. I saw once lying side by side in a great workshop two heads made of metal. The one was perfect; all the features of a noble, manly face came out clear and distinct in their lines of strength and beauty; in the other scarcely a single feature could be recognized; it was all marred and spoiled. "The metal had been let grow a little too cool," said the man who was showing it to me. I could not help thinking; how true that was of many a form more precious than metal. Many a young soul that might be stamped with the image and superscription of the king, while it is warm with the glow and love of early youth, is allowed to grow too cold and the writing is blurred and the image is marred.

Jesus will see you through. It is said that during the civil war Abraham Lincoln frequently visited the hospitals and addressed cheering words to the wounded

soldiers. On one occasion he found a young fellow whose leg had been amputated, and who was evidently sinking very rapidly. "Is there anything I can do for you?" Lincoln asked. "You might write a letter to my mother," said the dying soldier. The President wrote at the young fellow's dictation: "My dear mother, I have been badly shot, but am bearing up. I tried to do my duty. They tell me I cannot recover. God bless you and father. Kiss Mary and John for me." At the end the President put this postscript: "This letter was written by Abraham Lincoln." When the soldier looked over the letter and saw the postscript, he looked up in astonishment and asked: "Are you our President?" "Yes," was the quiet answer; "and now that you know I am the President, is there anything else I can do for you?" Feebly the dying soldier replied: "I guess you might hold my hand down at the bedside, the great, tender hearted Lincoln sat all the livelong night holding the hand of the soldier until his spirit was released. Many a soldier of the cross has cried out to God amid the darkness with trembling and yet with trust: "Father, hold my hand." He has said: "I will never leave thee, nor forsake thee."

Dr. M. A. Simmons Liver Medicine Quickens the Appetite, Aids Digestion, gives Tone and Vigor to all the functions, and fortifies the system against Epidemic influences.

Several Things.

MEMORIAL SERVICES.

After several delays the Woodmen and their friends met at Yacona Cemetery, near Taylor, Lafayette county, at 11 a. m., October 8, to honor their dead in a general memorial service and to observe the ceremony of unveiling the monument of Frank M. Johnson, one of the victims of yellow fever last September, at Taylor. A large crowd gathered, and everything was "done in decency and in order."

THE FAIR.

The Lafayette county fair will open in Oxford to-morrow. A large number of exhibits of various kinds are expected to be brought in. Some are anticipating exhibitions of drunkenness and its attendant evils. No doubt whisky can be easily obtained if desired. But let us hope that an intended blessing may not be made an occasion for moral prostitution. How much gambling will be done in connection with the fair, I shall not

anticipate. But who ever knew a fair to be held without there being more or less gambling associated with it? I have learned that one feature of the fair will be a "gander pulling." The cruelty and pain inflicted upon the poor helpless fowl, just to furnish pleasure and sport for the participants and spectators, should subject the perpetrators to the penalty of the law forbidding cruelty to animals.

GAMBLING.

The almost universal practice of gambling in some form is alarming indeed. But the practice is but one of the numerous evils, which are the legitimate offsprings of the present grasping spirit of the world, and especially of America. In a county where men in a few months, by illegitimate speculations, become millionaires, the people are not satisfied with the legitimate fruits of honest toil. Many want something for nothing, and for which they are not required to give an equivalent. Honest methods are either too antiquated or too slow. The little tots receive their first lesson in the art of gambling by means of the seductive "grab bag," or the "prize package of pop-corn." As they grow up dice are resorted to. From "craps" they go to "euchre." The various games of chance from the infamous lottery down to the prize package of pop-corn, including church raffles, when closely enumerated will be seen to constitute a mammoth system of gambling.

The markets are controlled by gamblers. The gamblers, known as "bulls" and "bears" in the business world are mainly responsible for the fluctuations in the cotton markets, and the consequent distress and losses that often follow. What is true of cotton is true of many other products of commerce. But God lives and reigns, and will reward every one according to his deeds. "Be not deceived. God is not mocked; for whatsoever a man soweth that shall he also reap."

AN ALARMING EVIL.

Shall I speak of it? Will it be proper to do so? Can I hope to see it in print if I do? The religious press, while speaking in no uncertain tones on the evils of intemperance as it refers to the use of ardent spirits, is almost absolutely "mum" on the no less, if not greater evil, of the morphine or opium habit, to say nothing of the practice of using various other drugs, perhaps equally as pernicious.

A druggist in a certain town of about three thousand people, told me that he often sold from a half dozen to fifty bottles of morphine a

day. In that town there are three other drug stores. Surrounding that town at a distance of a few miles in every direction there are other towns where the drug can be obtained. Make your own figures, and draw your own conclusions. Let us not hold up on whiskey, but let us declare war against the other and more formidable foe known as the "drug habit," and, doubtless, this we will do when our own homes are free from it, and public sentiment and law put the stamp of their disapproval and condemnation upon it, and like whiskey it ceases to be an article of general merchandise, and gain to the seller, but not till then.

HOW SAD.

The insane asylums are full, and the number of unfortunates increasing. This entails a heavy expense to the State. It is right to care for them. Many of these unfortunates are boys. Why should a boy born with a good constitution, reared under ordinary conditions, with plenty of fresh air and exercise lose his reason? There must be a rational answer to this question which the boy could give if he would. As I am not a medical man and cannot speak professionally, I shall forbear to give some reasons for this that the medical man would be at liberty to mention. But of the visible causes of which I may speak, I will say that doubtless the pernicious cigarette is responsible for much of the insanity and death among boys and young men. And the habit grows apace. Dr. Mitchell, of the insane asylum at Jackson, I have been informed, stated that insanity produced by cigarette smoking is incurable. How sad must be the condition of the cigarette fiend, with the possibility of an incurable insanity staring him in the face continually.

The manifold evils of the present day are eating as a canker worm at the very heart of our closing nineteenth century civilization. If the world shall grow worse and worse, we would do well to pray the prayer of the lonely exile, "Come, Lord Jesus."

W. I. H.

University, Miss., Oct. 11, 1899.

ATTENTION.

DON'T TRUST YOUR PHOTOS TO AGENTS.

DEAL DIRECT WITH THE ARTISTS. We will make to any one sending us a photo, a Life-Size Oilette, Crayon or Pastel Portrait Free of Charge to introduce our superior work. Exact likeness, highly artistic finish and prompt return of small, photo guaranteed. Send us your photo at once ARTISTS UNION, 293 MAIN STREET, DALLAS, TEXAS

Mozley's Lemon Elixir.

REGULATES THE LIVER, STOMACH, BOWELS AND KIDNEYS.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

A PROMINENT MINISTER WRITES.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. Rev. C. C. Davis, Eld. M. E. Church, South. No. 28 Tatnall St., Atlanta, Ga.

A PROMINENT MEMPHIAN WRITES.

Dr. H. Mozley, Atlanta:—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. Rocco.

206 Hernando St., Memphis, Tenn.

A CARD.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BRALL.

Clerk Superior Court Randolph county, Ga.

C. J. Culpepper, M. D., Moses, Miss., writes: Have used Dr. M. A. Simmons Liver Medicine to years for Sick Headache, Dyspepsia and Bilious Colic. Have tried Zeller's and Black Draught with indifferent results.

FOR SALE IN GULFPORT.

I have 1,000 residence and business lots for sale in the rising metropolis of our State, Gulfport will soon be

Connected With Jackson By Rail.

This will bring it into direct communication with the great West and place it at the end of the

Shortest Route to Deep Water from the great trade centers of the food producing portions of the country.

Property, though cheap now comparatively,

Is Advancing Constantly and will soon be "out of sight." Invest while it is in reach and make some money while you can.

Write to me or come to see me at Hattiesburg, Miss. L. E. HALL.

Eternal Unconditional Election

REPLY TO BRO. L. F. RAINWATER.

Bro. Rainwater attacks the doctrine of unconditional election of certain persons to eternal salvation of God's sovereign will, and urges a number of objections to it. I am not personally acquainted with the brother, but I admire his intelligence and vigorous attack upon a doctrine he sincerely believes "is fraught with mischief to the Baptist cause." Especially admire his open sincerity as demonstrated in his request at the close of his article, that "if he be in error he will be glad for me to set him right." I sympathize with my good brother and would gladly set him right if I could; I can only hope to do so by relating my own experience. When a young man, and before my ordination to the ministry, I believed very much as Bro. R. does now, and thought I ought to say many hard things against the doctrine in question, and lifted my voice in condemnation of it and of those that held it. And all the while I was engaged in this unholy and rebellious war against God's truth, the voice of the inspired Paul was ringing in my ears, "Nay, but O, man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor?" "Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." Rom. 9:18-20. It was hard for me to "kick against the pricks," and thanks to God for apprehending me and bringing me to resolve to do two things the most reasonable. (1) To let God be God and sovereign. (2) To investigate the subject without prejudice and let God say what he wants to say and believe just what he does say. This I did and landed upon the solid rock of eternal truth, that God is sovereign and the sovereign dispenser of grace. I found the doctrine in question plainly taught. Blessed be his name for having lifted me out of the quicksands of Arminianism in which I had floundered in ignorance and unbelief. I felt humble and happy and received a new impetus in the Christian life and a powerful stimulus in the work of the Master. Next in importance to my conversion to God was my conversion to a belief in sovereign grace. May God be gracious to my good brother and give him such a conversion I pray. Our brother's objections to the doc-

trine in question deserve notice.

Objection 1. "It is not taught in our pulpits with few exceptions." Answer: It is taught by some of us, while many who believe it do not deem it necessary to teach it.

Obj. 2. "It is not included in our articles of faith." Ans: It is included in the articles of faith of every regular Baptist church in the land. Conditional election, which takes the elective prerogative out of the hands of a sovereign God and puts it in the hands of spiritually dead and condemned sinners cannot be found in the articles of faith of any regular Baptist church.

Obj. 3. "It is not taught in the Scriptures." Ans. The Bible is as full of it as the human body is of veins. Notice the following references to the elect given the Son by the Father in the covenant of grace. "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Ps. 2:8. "Thine they were and thou gavest them me." John 17:7. "All that the Father giveth me shall come to me." John 6:37. "This is the Father's will which sent me that all which he hath given me I should lose nothing." John 6:39. Here we have a definite number given to Christ by the Father, without consulting them about it. "And other sheep I have (among the Gentiles) which are not of this fold (Jewish), them I must bring," etc. Jo. 10. Here our Lord speaks of his elect people as his own, while millions of them were not yet born.

Other Scriptures confirm the foregoing. "Ye are a chosen generation." 1st Peter 2:9. "According as he hath chosen us in him before the foundation of the world." "Having predestinated us unto the adoption of children." Eph. 1:4-5. "God hath from the beginning chosen you to salvation." 2d Thess. 2:13. "Ye see your calling brethren how that not many mighty not many noble are called, but God hath chosen the foolish things of the world to confound the wise, that no flesh should glory in his presence." 1st Cor. 1:26. See how God discriminates. "Whom he did predestinate them he also called." Rom. 8:30. We are told in Acts 13:40 that "as many as were ordained to eternal life believed." This clearly implies that no more believed and were saved than such as were ordained to eternal life. Our Lord Jesus returned thanks to the Father that he had "hid these things from the wise and prudent and revealed them unto babes." Again

we are told by the Apostle Paul that "the election hath obtained it and the rest were blinded." Will Bro. Rainwater say that "such teaching is fraught with mischief to the Baptist cause?"

Obj. 4. "It is contrary to all ideas of justice and therefore dishonoring to God." Ans. Our brother is doubtless more conversant with some other books than he is with the Bible, or he would know that were it not for God's electing love, justice would consign the entire race of Adam to perdition, and herein the grace of God is gloriously displayed in saving some. Paul did not regard it as "unjust and dishonoring to God" when all Israel would have been cast away had not God reserved a remnant according to the election of grace." Rom. 11:25.

Brother R.'s idea of reprobation is in accord with his idea of God's justice. Says he: "If a certain number were unconditionally elected, the necessarily a certain number were unconditionally reprobated." Sinful, rebellious men are indeed reprobated, not by the election of grace, but by the justice of God, and their hope and only hope is found in God's election of grace. Yea, it is the only hope amidst the gloom of universal spiritual death; for without the election of grace not one soul of Adam's race would be saved. Election bars no one from Christ and heaven. Sin and unbelief does that, but election secures the salvation in heaven of "a multitude no man can number," and I earnestly hope that my dear Rainwater will be found among the ransomed hosts, singing:

"'Twas the same love that spread the feast
And sweetly forced me in
Or I had still refused to taste
And perished in my sin."

Now then I will draw these reflections to a close with an affirmation based upon the infallible word of God, that men are totally depraved, "dead in sin," and it follows therefore that they lie entirely at the discretion of God either to save or not to save them, he being under no obligation to save any. If any are saved it must be by an act of God's free grace. If some are brought to believe in Christ—and some are brought to believe "according to the working of His mighty power," the self same power that raised our Lord Jesus from the dead—while others continue in wilful rebellion against God, the difference between them must be altogether of grace. And if God makes this difference in time he must have purposed to do so from eternity, for to suppose

that God acts without a purpose is to deprive Him of His attributes and to make Him a mutable being, but He is God and "marketh all things after the counsel of his own will" and "none can stay His hand or say what doest thou." Here then we are landed upon "eternal unconditional election of certain persons to eternal salvation of his sovereign will." And does not this accord with Holy Scripture? "You hath he quickened who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world according to the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in time past fulfilling the desires of the of the flesh and of the mind and were by nature the children of wrath even as others. But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ. By grace are ye saved through faith and that not of yourselves it is the gift of God." Eph. 2:1-5. "He hath saved us and called us with a holy calling not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2d Tim. 1:9.

Object 5. "It paralyzes Christian effort." Answer—It is the greatest stimulus to Christian effort. It is to me, and it is undeniable that the most self-sacrificing promoters of the cause of Christ in the evangelization of the world beginning with the Apostle Paul have believed and cherished the doctrine. Our greatest Baptist theologians have held the doctrine and proclaimed it. Among the illustrious of Great Britain were John Bunyan, Andrew Fuller and C. H. Spurgeon. Among those of our Southern Zion were Jas. P. Boyce, John A. Broadus and J. M. Pendleton. I would like to have the name of one Baptist preacher of note who does not believe it.

In conclusion—I will say to Bro. Rainwater that I as heartily believe in man's free agency and accountability as I do in election because the Bible teaches it. I rejoice in the free salvation offered to every creature on the terms of the gospel. I rejoice in the precious invitations of Christ made to all poor lost sinners to come unto him and live forever, and none are barred by election from coming and partaking of the water of life freely. "Whosoever will let him come." Both doctrines are taught in the same infallible Book and I believe both. To reconcile them is

not mine to do, but his "who is over all and God blessed forever."

O. D. BOWEN.

Ellisville, Miss., Nov. 3, '99.

Way Notes.

It was our privilege to attend the recent meeting of the General Association of Southeast Mississippi, which convened at Beulah church in Newton county, some six miles east of Decatur. There were ninety churches represented and eight Associations, making a total of 225 delegates. This body has the money basis of representation, and the delegates put into the treasury of this session \$800 in cash. Last year their receipts during the year was \$1,260. They expend nearly all their funds for Foreign Missions. They still spend something on the Indians and a few destitute places in their bounds.

They support Bro. Chastain as their missionary in Mexico, acting through the Foreign Mission Board at Richmond. They were able to report out of debt, and more than \$100 in the treasury when the Association met.

There are a few gospel missionaries among them who are anxious to have them break away from the S. B. Convention and do their work independently, but the Association refused to do it, but agreed to send any funds a church might send up through any channel the church might direct, but as a body they would continue their work as heretofore.

The meeting was one of deep spirituality and earnest work. The venerable Eld. N. L. Clarke was reelected president by acclamation for possibly the forty-fifth time. He is now in his 88th year as he was born in February, 1812. He is active in body and mind, and is an excellent presiding officer. It is marvelous how much business he can dispatch with such wonderful accuracy.

Reports were adopted on Missions, Education, Temperance, Sunday Schools and Publications, besides routine work.

The report on Education mentioned Mississippi College as belonging to the Baptists of the State and highly commended it, also Blue Mountain Female College and Hillman Female College, as schools for girls.

The report on Publications mentioned *The Mississippi Baptist* and *The Baptist*.

We preached on Sunday. It was a great meeting and good to be there.

Blue Mountain Chow Chow.

BY ST. CLAIR LAWRENCE.

Men, like children, are always spoiled by having their own way. The Lord's way is the only safe way for his creatures. Christ said, "I am the way, the truth and the life."

People who neglect to pray in prosperity are sure to be weak in adversity. Both individual and church weakness is simply the result of prayerlessness. The Christian that prays but little grows not in grace, but becomes stunted in religious development. "The Savior says, men ought always to pray and not to faint."

Bro. E. E. Thornton, in accepting the New Albany church for his entire time, has a fine field. The new brick church, almost completed, affords the saints of that thriving little city a superb building in which to worship. They already own a good pastorium. Bro. Thornton is an excellent, enterprising pastor, so that if New Albany church does not do glorious work for the Master's cause it will be a disappointment to our Zion, throughout the State.

Christ came in a visible way in one body so that we might look for him in everybody that is a Christian. If we "walk in the light as he is in the light," somebody who is lost in the dark will be sure to see us.

Bro. J. L. Ferguson, late of Nettleton, moved his family to the Indian Territory a few years ago. It is expected that, being dissatisfied with the change, he is on his return to his old field in the Judson Association.

It would be well for the Christian who is frightened out of his wits, and can't sleep, fearing that he is not safely quarantined, to read the ninety-first psalm. If God does not expect us to trust him implicitly, what does the psalmist mean?

PORT GIBSON—Faithful bishop, Rev. J. E. Phillips, has been making a tour through North Mississippi lately to secure funds to build a pastorium for that church. It is a pleasure to know that he is succeeding well. God bless Brother Phillips and his enterprising and faithful charge.

Appearances in the life may signify but little, but in the event of a sudden death, which appears to be a common occurrence of late, the wickedest sinner in the land would rather be found with a Bible in his pocket or a deck of cards and the vainest girl in town had rather fall in the church than in the ballroom.

It is well to pray. Christians delight in prayer. You have prayed for the conversion of your children, lead them to Christ; you have prayed for the heathen, pull out your pocket-book; you have prayed for the widow in the lane, see that her meal barrel is not empty. Don't be a hypocrite, but help the Lord to answer your petitions.

In the sixties and seventies, during the days of "reconstruction," we had a woman in North Mississippi, the fruits of whose labors are yet telling upon the rising generation. Her name was Mrs. Angie S. Slack. We have a woman now—a student of hers—Mrs. Mordina Berry, whose Christly educational labors are telling, and will tell on the present and succeeding generations of Southern womanhood. Mrs. Slack was the lady principal of the Baptist Female College at Pontotoc, of which her husband, the lamented Dr. W. L. Slack, was president. Mrs. Berry is the lady principal of Blue Mountain Female College, founded by the lamented Gen. M. P. Lowrey, and still under the supervision of his noble and talented son, Pres. B. G. Lowrey. The Lord be praised.

There are a dozen places in the Delta that I could name that ought to be helped from a church building fund.

O, that Mississippi Baptists had the faith and spirit of Nehemiah when he saw his father-land in ruins and desolation: "The God of heaven, he will prosper us; therefore we, his servants, will arise and build."

Brethren, let us make November a great month.

R. A. COHRAN.
Cleveland, Nov. 4th, 1899.

The Church Building Fund.

At its meeting, during the session of the Baptist State Convention held with the church in Grenada, the State Convention Board asked that a church building fund be created, and the churches throughout the State be asked to make contributions to that fund, that weak churches may be helped to strength and efficiency. During the year preceding the Brookhaven Convention, the cause as it related to the "Church Building" was not pressed for the reason that distress was upon our College, and emphasis in the way of collections was needed to help the College tide over a hard place.

At the Convention held in Aberdeen last July "Church Building" engaged the attention of the brethren again, and a recommendation was passed, asking that "November be given by our pastors and churches to the payment of this debt (that is the Jackson church) and to aid in building other houses of worship, and that those who have made subscriptions be credited on such subscriptions with whatever they may give in this November offering."

These recommendations are to the church building fund what the scaffolding is to the building—helpful, even necessary in their

place, but they are not the building. November is here. Let us do the substantial thing now—send in money from all over the State to Bro. A. V. Rowe, at Winona, to aid in building new churches, to complete those already begun, and to pay off balances upon same that have been finished but are still in debt.

Church building ought to become a prominent feature in our denominational work in the future. There are two great mission fields within the bounds of our State that will need help for some years to come—the Delta and the Gulf Coast, then there are churches in prominent and important centers of Christian activity that will need the support of the denomination until they gain a firm footing.

There are a dozen places in the Delta that I could name that ought to be helped from a church building fund.

O, that Mississippi Baptists had the faith and spirit of Nehemiah when he saw his father-land in ruins and desolation: "The God of heaven, he will prosper us; therefore we, his servants, will arise and build."

Brethren, let us make November a great month.

R. A. COHRAN.
Cleveland, Nov. 4th, 1899.

Booneville.

We had two good services at Booneville yesterday. The congregations were large and inspiring. At 11 A. M., the subject discussed was "Christianity as a disturbing force in this world of sin." Text, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." At 7 P. M., the subject was "A sell out to present pleasures and gratifications leads to physical bankruptcy, mental pauperism, and eternal ruin." Text, "Esau despised his birthright." Two, a strong young man, Prof. Miller, principal of the Booneville graded school, and an elegant young lady, joined. These will add greatly to the strength and efficiency of the church. At the close of the morning service, I announced that my relations as pastor of the church would cease with the close of the year. This is a good church, a splendid field, and an elegant people. May God direct the right man into this field.

E. E. THORNTON.
Booneville, Nov. 6th.

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Paul's Prayer for His Readers.
Col. 1:9-12.

BY R. A. VENABLE, D. D.

Introduction. (1.) Paul believed in a divinely wrought element in Christian character.

(2.) He believed in the power of his prayer to bring this divine operation into realization in the life of his brethren.

(3.) This belief stimulated him to constant prayer in behalf of those to whom he preached and wrote and labored.

(4.) This confidence in the efficiency of prayer in behalf of others in no way abated his zeal as an active worker. He traveled, he preached, he wrote and he prayed. We have in the text one of his prayers, which we may study with profit because in it we have those elements which enter so largely into the formation of Christian character and life.

I. Notice first the purpose of his prayer. "That ye may be filled with the knowledge of his will in all spiritual wisdom and understanding."

(1.) The measure of this filling the capacity each one enjoys. Christianity takes us as we are. The disparities which obtain in us, abide with us in the transition from death to life, from darkness to light, etc.

(2.) The contents of this filling are indicated "in all wisdom and spiritual understanding." "All spiritual wisdom." This indicates our grasp upon the principles of our spiritual life. "Understanding" denotes our power to adapt these great principles to matters of detail in our Christian life. These two are of an ethical character and have to do with our disposition in respect to the will of God. The will of God is the law of our life as Christians. The turpitude of sin is that it is against the will of God. Sin is lawlessness. It is rebellion. The power of Christianity lies in its breaking down our sinful wills and bringing them into subjection to the will of God, not only disclosing unto us his will, but conforming us to it. (a) All Christian character and life are found in the knowledge and observance of the divine will. (b) This knowledge and conformity are progressive in character and can be realized in answer to prayer. God works in us to will and to do of his own good pleasure. It is not enough to rejoice in view of God's grace and mercy, but his will must be known and our characters molded in accordance with it.

II. Notice the outflow of this filling. "To walk worthily of the Lord unto all pleasing." Such is the conduct of all who are his children. 1. The manner of life must be such as to correspond to what Christ is to us and what he does for us. 2. Our aim in all we do is to please him in everything, "unto all pleasing." This outflow is to be perennial. Like a river fed from never-failing sources this stream of worthy conduct, with a view to pleasing our Master, must flow unceasingly through all the days and conditions of life.

The apostle points out the divergent channels through which this stream of worthy walking unto all pleasing is to flow. 1. Bearing fruit in every good work. The visible evidence that we have of the vital power of the gospel is that our lives abound in good works of all kinds. It is not enough to be good but the good in us must manifest itself in good works of every character. The only evidence of the richness and fullness of a fountain is the stream which pours forth. A knowledge of the will of God, in all spiritual wisdom and understanding, flowing forth into the heart from above, breaks out and runs down and out into the world in a clear stream of good deeds. Herein is the Master "glorified that we bear much fruit."

This fruit-bearing is attended in a larger knowledge of God of his gracious manifestations in the larger bestowals of his grace. The spiritual knowledge and wisdom of his will with which his children are filled flowing out unceasingly in a worthy walk in the form of good works of every character insures a larger knowledge of his provisions of grace. A conscious realization of his grace, mercy and peace are sure to all who know and do the will of God.

(2) Again, this worthy walk flows forth in a current of "power," "all power, according to the might of his glory unto all patience and long suffering with joy." This power is the ability to overcome obstacles of every kind. The measure of this power is according to the might of his glory. It is the power passing all comprehension, which wrought in the raising up of Jesus Christ from the dead. It issues forth into a full "endurance and long suffering with joy."

Knowing and doing are not the whole of the Christian life. But there are difficulties besetting every undertaking. There are wrongs to be endured. Hence the grace of persevering endurance, is an indispensable equipment. This grace prepares us to cope with the difficulties which environ every noble

undertaking in our life service and fruit-bearing. Then there are wrongs to be borne which brings the need for long suffering. The wisdom of what we undertake will be questioned by men, our motives will be impugned and our methods criticized. Open opposition will develop from unexpected sources and our hands will be stricken down, and our hearts saddened under the heavy blows of malignant foes, but, there is no ground for despair since the measure of strength assured to us in endurance and long suffering is according to the might of his glory. A might which raised our Lord from among the sheeted dead, and placed him far above all the principalities and powers on earth, and in hell or heaven. Brother, is the task difficult? Lift your heart to the source of all strength. Is there violent opposition, look to the hills from whence cometh your strength. Look to the throne around which there are billows of glory in which the weakest may find power, the power of the omniscient. One, who would send a legion of angels to drive every foe from the field.

(3) There is the stream of thanksgiving with joy. Giving thanks to the Father, who made us meet for the portion of the "inheritance of the saints in light."

"Thank God for Mother." After one of the hard-fought battles of the war, a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said: "Well, my brother, what can I do for you?" He supposed, of course, that the young fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," he said, "I want you to cut a lock of my hair for my mother; and then, chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain. "For giving me such a mother. O, she is a good mother! Her teachings are my comfort now. And then, chaplain, thank God that by His grace I am a Christian. What would I do now if I were not a Christian? And thank him for giving me dying grace. He makes this hard bed feel 'soft as downy pillows are.' And O! chaplain, thank him for the promised home in glory—I'll soon be there."

"And so," said the chaplain, "I knelt by his bed with not a petition to utter, only praises and thanksgiving for a good mother, a Christian hope, dying grace, and an eternal home in glory."

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Sunday School

And B. Y. P. U.

Lesson for November 17, 1899.

BY W. F. YARBOROUGH.

REBUILDING the walls of Jerusalem.—
Neh. 4:7-18.

GOLDEN TEXT.—Watch and pray. Matt.
26:41.

The Lord answered Nehemiah's prayer by putting into the heart of King Artaxerxes to grant his requests. He was armed with authority, from the king, to visit Jerusalem and rebuild the broken down walls. Arriving there he made inspection of the walls and laid his plans for the work. Then he told the people what the Lord had put into his heart to do, and inspired them with courage to arise and build, and thus to cast off their reproach. Proceeding upon the principle of the division of labor, he soon had the walls half finished, but a good work rarely proceeds to completion without the antagonism and hindrance of obstructionists. Sanballat and his crew, with no bond of union save their common hatred of the Jews, soon began to oppose the work of Nehemiah with all their power. Our lesson tells how the work succeeded in spite of their opposition.

SOME SPECIAL POINTS.

1. *Conspiracy of Enemies.* These adversaries were a mixed set, but the refusal of the Jews to take the Samaritans in with them in rebuilding the temple, and Ezra's seeming harsh measures in breaking up the mixed marriages, had greatly strengthened the natural antipathy of these neighboring tribes. Moreover, the rebuilding of Jerusalem would give them the ascendancy over Samaria, which Sanballat would naturally try to prevent. The first scheme of the opposition was ridicule, but though that may be galling, it never stops earnest workers. That failing, the conspiracy, of which our lesson tells, was formed. Forces, evil in themselves, and naturally antagonistic to each other, will combine to overthrow the good. Pilate and Herod make friends at the trial of Jesus. Sadducees and Pharisees join hands to exterminate Christianity. Every aggressive church and earnest Christian may expect, at some time to clash with the combined forces of evil. With every wide open door of opportunity we may expect many adversaries.

2. *Looking up and out.* What better words can we find to express praying and watching? To pray

is to look up, to watch is to look out. They go together. That is no real prayer that does not enlist the watchful activity and effort of him who offers it. Even the prayer of faith that brings salvation, carries with it the surrender of soul and body to do God's will. It was very natural for Nehemiah to make his prayer unto God, since his enterprise was born of prayer. Prayer is the instinctive resort of the soul in time of need, and it genuine, it leads to the wise use of means. As Dr. Wayland Hoyt says, "Prayer is the seizure of God's strength; watchfulness is the using of the strength thus seized."

3. *Discouraged builders.* The opposition of the enemies began to have its effect on the builders. The idea of being attacked from all sides, almost buried as they were under the rubbish, had a very depressing effect. They were ready at this juncture to give up the work. They felt that their own strength was well nigh exhausted, while the Jews in the surrounding country brought to them all sorts of stories about the way they were to be attacked by their enemies. A spirit of pessimism had overtaken them, than which, there is nothing more disastrous to a difficult undertaking. It was such a spirit that turned the Israelites back to wander thirty-seven and a half years, when they were right on the border of the promised land. It was a critical time with Nehemiah's work but a better spirit prevailed.

4. *Success in spite of difficulties.* A mighty tide of enthusiasm was required to overcome Nehemiah's discouraged men, but fortunately, he was surcharged with a mighty current fresh from the Throne and succeeded in imparting it to them. Such power is essential in every successful leader in God's work. He prepared his people for fighting, should it become necessary. Half of the force stood on guard while the other half worked with arms at hand. He bade them be of good courage, and fight in the name of Jehovah and for the defence of their homes, an appeal at the same time to their faith and patriotism. If there be any manhood, any heroism in a soul, such an appeal will inspire it to its best endeavor. It did inspire the workers and the wall was finished in fifty-two days. With the God of heaven for our leader, and our fire-sides and altars to defend, no matter how powerful the enemy nor how tremendous the odds against us, we ought to be invincible.

The B. Y. P. U. meeting at Canton will mark an epoch in our work

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Where youth's soft, silvery laughter
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Within some richly furnished hall
Some secret sorrow oft abides,
Some worldly care or hidden grief
Into glad homes in silence glides.

As in the busy world we go
We pass a cottage neat and fair,
"Ah, sure," we say, "no blight nor grief
Has ever found an entrance there."

The vines climb round the lowly eaves—
The birds are singing sweetest lays.
The peaceful, sylvan scenes like these
That fill the poet's soul with praise.

But in that cottage, mid those scenes,
A life is fading fast away.
Ere long a soul will take its flight,
So brief has been the earthly stay.

For sorrow hardened, weary souls
There's rest complete in fairer lands.
"The peace I long for reigns within
The house not built with hands."

ADA CHRISTINE LIGHTLEY,
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Why the Missionary Society?

HELEN MERRICK SEMPLE.

What is the use of a missionary society? This is the day of intricate organization of effort in all directions. Societies are crowding societies; "branches" are developed within branches, wheels within wheels. Time has become valuable in proportion to the multitude of things that crowd upon it, and thinking people have a right to stop and demand a reason for the call to join with any special organization. In a peculiar sense this is true concerning the work of the Christian church. In common with several other church organizations, but most emphatically of all (with one exception—the "Sewing Society") the missionary society, by almost universal consent and practice, has been turned over to the feminine portion of the modern household of faith. Men's missionary societies are not unknown, but they are so rare as to cause surprised comment when encountered.

What is the use of a missionary society? This is then a question that faces the modern church woman as she conscientiously examines the claims made upon her time and strength by church and social life as they exist to-day. Mark the question. It concerns the value of the missionary society, not at all the value or necessity

of missionary work. For the conscientious church woman the latter has been put forever beyond all question by our Lord's parting command, "Go ye into all the world and preach the gospel to every creature."

This is called the woman's age, and one of its manifestations as such is the abundance—almost superabundance of women's clubs. This is generally recognized as one of the signs of progress of the times. Bold, indeed, and poorly informed would be the person—especially the woman—who should today seriously question the value of women's clubs. They have earned their day at life's board, and are well above the salt. What is the ordinary missionary society but a woman's club. It is, moreover, practically the mother of all women's clubs. The missionary society, as such, and practically as we know it today, appeared early in this century; while the woman's club, distinctly so-called, is, at most, the daring innovation of the last twenty-five years. These more modern women's clubs are formed mainly for the following objects—for social intercourse, for study, or philanthropy. At the formation of a State Federation of Woman's Clubs in a Southern commonwealth within very recent years, it was interesting to note that missionary societies were prominent in the list of those mentioned as not eligible to membership in that Federation. And yet the missionary society, even at its lowest ebb, combines all these objects in itself over and above its distinctly religious interest and work. And the missionary society at its truest and best towers above the ordinary woman's club in any and all of its interests, as the Washington monument rises above the buildings of the great city which enshrines it.

It is to the missionary and kindred societies that almost every church looks for the promotion of that social intercourse among its members for which Christian fellowship calls. Hospitality received the divine mark of approval when it was classed among the Christian graces; where then can social courtesies, social niceties, social advantages be more graciously cultivated or exercised than in the conscientious service of the church?

Does the missionary society give opportunity for study? History is a fascinating subject for club work, but which gets the greater good from its study—the club which studies it as a collection of kings, battles, and dates, or the

missionary society which reviews it as the record of the preparation for, or the progress of Christian civilization with its attendant blessings? The study of literature is, so far as we have time for it, a duty; but who can be said to have squeezed the literary orange to much purpose who has not learned to see, even in the modern novel, a reflection of the religious state and needs of the time portrayed? Take a single instance—what a tale of the religious lacks of India's native and foreign populations, and what a wealth of knowledge of modern India, geographically and sociologically, one gathers incidentally in reading the stories of Mrs. Steele and Mr. Kipling! Sociology itself is a latter day enthusiasm, not to say fad. Follow the recent book reviews and notice the place that missionary literature takes in the discussion of that subject. General Booth's great book was early on the list. Prof. Drummond did some of his strongest work in this line. Benjamin Kidd turned the literary world upside down with his calm utterances against the revolutions and evolutions worked by Christianity abroad in the earth. Lawrence took the East as the scene of the tale he told. And Dennis sweeps boldly into the discussion of the contribution of Christian missions to social progress everywhere. Many "a fairy tale of science" has been opened up, or helped on, by the explorations and painstaking observations of a humble missionary, array of the cross; and Livingstone's is by no means the only honored missionary name on the rolls of the geographical and scientific societies of the learned world. As for "current topics"—study them for your missionary society and from a missionary standpoint, and it will take the managing editor of a New York daily to give you "points."

Hesitate before you pass over the missionary society in favor of "philanthropic work" at home. Both are good; neither can be spared. But the greater includes the less. The missionary society mothers the medical mission at home and abroad. The missionary society sends out the zenana visitors to the shut in sisters of the earth. The missionary society keeps even the loathsome leper in its love. With these within its protection, to say nothing of its educational work, not mentioning the universally uplifting and civilizing power of the gospel, not even hinting at the crowning work of saving souls, the missionary society can face the philanthropic world

and ask no odds.

What, then, does it profit the individual to belong to the missionary society? Much, every way. It gives social training and pleasure—if not to you, to those whom you meet there. It provides intellectual stimulus—or will if you undertake its duties as seriously as those of your Browning or Ibsen circle. And it will keep you in sympathy and helpful touch with what one is tempted to call "the submerged nine-tenths" of humanity the world over. Every argument that can be advanced in favor of any other "woman's club" can be still more emphatically advanced in favor of the missionary society, and still written with a plus, and that "plus" will represent duty to the church, training in Christian work, and actual and practical obedience to our Lord's command, "Preach the gospel to every creature."—Selected.

September and October Receipts of Convention Board.

FOREIGN MISSIONS.

Perkinston W. M. S.	\$ 1 50
Salem	5 00
Mrs. Seabrook	3 00
Wesson	67 00
Hamburg	1 25
Mt. Zion	2 50
Mrs. Borden	2 50
Columbus Association	29 05
Chickasaw Association	9 45
Pearl River Ass'n	59 15
Tishomingo Ass'n	12 74
Sunflower Ass'n	1 50
Chickasawhay Ass'n	28 75
Judson Ass'n	12 00
Aberdeen Ass'n	5 00
Rankin County Ass'n	12 20
Union Ass'n	40 47
Springfield Ass'n	10 15
Chester Ass'n	12 15
Kosciusko Ass'n	11 25
Louisville Ass'n	4 75
Scott County	11 60
Liberty Ass'n	30 45
Cold Water Ass'n	203 90
Harmony Ass'n	27 80
Trinity Ass'n	28 18
Shelby W. M. S.	2 30
Bethel, H. A.	45
Spring Hill Ass'n	1 80
Tangipahoa	4 20
Osyka, 2d Church	6 10
Mt. Zion	4 65
Poplar Springs	18 75
Mt. Olivet	1 20
Mrs. Porter	5 00
County Line	9 25
Galilee	3 10
County	5 00
Pine Grove	2 10
Crystal Springs	10 00
Columbus	14 00
Pope's Depot	6 45
Salis W. M. S.	2 00
Gloster Baptist Church	14 10
Mars Hill	10 00
Forest	5 20
Brooksville	18 10
Mt. Zion S. S.	1 00
Mrs. Phillips	5 00
Good Hope	2 00
Pickens	10 00
Monticello	2 00

Beulah	5 00
Antioch W. M. S.	2 50
L. S. Foster	10 00
New Hope	1 39
Central Committee	2 25

HOME MISSIONS.

Perkinston W. M. S.	4 75
P'Tocowa	2 30
Mt. Zion	1 50
Mrs. Borders	2 50
Columbus Ass'n	24 90
Chickasaw Ass'n	7 05
Pearl River Ass'n	16 30
Tishomingo Ass'n	4 6
Chickasawhay Ass'n	23 65
Judson	10 00
Rankin County Ass'n	12 00
Union Ass'n	32 47
Copiah County Ass'n	4 35
Springfield Ass'n	4 95
Chester Ass'n	18 26
Kosciusko	3 05
Scott County Ass'n	7 10
Liberty Ass'n	11 43
Cold Water Ass'n	150 25
Harmony	9 25
Trinity Ass'n	14 30
Tangipahoa	1 50
Beulah	3 50
Arlington	2 30
Smryna	90
Mt. Olivet	1 30
M. A. Sheppard	1 65
County Line	9 25
County Line	2 50
Beulah	4 50
Columbus	10 00
Water Valley	30 00
Lexington	16 30
Forest	6 25
Ocean Springs, Miss.	1 10
Grenada	13 25
Good Hope	3 00
Camden	4 00
Pickens	10 00
Ellisville	41 70
Ellisville S. S.	4 20
Sandersville	8 00
Monticello	2 00
Batesville	15 00
Beulah	5 00
Starkville	50 00
L. S. Foster	10 00

STATE MISSIONS.

Perkinston W. M. S.	20
J. A. Hackett	10 00
Bro. Lyon	1 00
Pleasant Hill	5 70
Terry	20 30
Damascus	3 50
Olivet	1 30
Walnut Grove	10 00
Carthage	10 00
Nettleton	5 00
Crawford	2 50
Veropa	7 50
Mt. Zion	2 00
Mrs. Borders	5 00
Columbus Ass'n	59 83
Chickasaw Ass'n	7 05
Tishomingo Ass'n	25 20
Scott Co. Ass'n	3 70
Sunflower Ass'n	8 00
Chickasawhay Ass'n	35 87
Aberdeen Ass'n	53 00
Judson Ass'n	8 00
Rankin Co. Ass'n	10 33
Union Ass'n	55 31
Copiah Co. Ass'n	24 81
Kosciusko Ass'n	82 00
Lebanon Ass'n	31 60
Scott Co. Ass'n	5 65
Liberty Ass'n	4 55
Harmony Ass'n	71 50
Cold Water Ass'n	141 10
Trinity Ass'n	9 10
Sherman	6 05
Tangipahoa	1 00

Beulah	2 50
Greenville	73 25
Courtland	8 75
West Point	32 95
West Point W. M. S.	6 15
Home Board	75 00
Calvary, Vicksburg	29 80
Calvary S. S., Vicksburg	3 27
E. E. Thornton	10 00
Fellowship W. M. S.	5 00
Ponctola	5 00
M. A. Sheppard	3 10
Brookhaven	16 60
Mrs. Porter	5 00
Liberty	5 05
County Line	2 50
Concord	1 65
Antioch	6 25
Berea	2 55
Columbus	7 65
Crystal Springs	127 00
Pelahatchie	8 00
Handsboro	4 00
Whitestown	1 00
Mt. Moriah	1 20
Union Hall	5 61
Col. Brother	10
Water Valley	30 00
S. R. Young	5 00
Aberdeen	20 45
Center Ridge	4 50
Cleveland	30 38
New Albany	10 00
Mrs. Jordan	5 00
Little Bahala	5 44
Gillsburg	4 65
Gillsburg W. M. S.	2 50
Enterprise	8 50
Greenwood	5 00
Bethany	10 25
Good Hope	6 25
Camden	13 00
Pickens	13 90
Monticello	6 00
Batesville	11 85
Spring Hill	9 30
Raymond	15 00
Beulah	10 00
New Hope	3 25
Olive Branch	13 50
Glen Allen	1 75
Rock Bluff	13 00
Union	23 30
L. S. Foster	10 00
New Hope	10 00
Lebanon Ass'n	2 00
Palestine	2 00
Central Committee	2 50

GENERAL MISSIONS.

Strong River Ass'n	100 00
Chickasaw Ass'n	35 00
Pearl River Ass'n	6 70
Tippah Ass'n	50 00
Zion Ass'n	21 55
Pearl Leaf Ass'n	413 50
Rankin County Ass'n	23 05
Calhoun Ass'n	17 80
South Mississippi Ass'n	8 30
Copiah County Ass'n	79 40
Yazoo Ass'n	91 75
Kosciusko Ass'n	25 45
Mississippi Ass'n	41 30
Bogue Chitto Ass'n	69 70
Scott County Ass'n	8 27
Biloxi W. M. S.	4 00
Sardis	17 05
Hebron	7 15
Meridian 1st Church S. S.	39 14
Meridian 1st W. M. S.	13 50
White Sands	15 00
Lebanon Ass'n	24 30

SUSTENTATION.

Strong River Ass'n	16 70
Chickasaw Ass'n	11 05
Sunflower Ass'n	5 25
Chickasawhay	9 45
Rankin County Ass'n	17 70
Copiah County Ass'n	8 35

MINISTERIAL EDUCATION.

Union	10 00
Fannin	2 25
Water Valley	10 00
Monticello	10 00
L. S. Foster	5 00
Pearl River Ass'n	80
Zion Ass'n	4 00
Chickasawhay Ass'n	1 45
Copiah County Ass'n	2 50
Deer Creek Ass'n	5 75
Cold Water Ass'n	26 75
Harmony Ass'n	7 00
Mt. Zion	1 00

MISSISSIPPI COLLEGE.

Pearl River Ass'n	85
Chickasawhay Ass'n	5 00
Cold Water Ass'n	2 00
Water Valley Ass'n	7 50
Lebanon Ass'n	50

CHURCH BUILDING.

Copiah County Ass'n	10 01
Pickens	5 50
Jos. Jacobs	28 96

Regeneration.

TO THE BAPTIST:

It seems clear to my mind, that when a sinner has been brought to a knowledge of his condition, and sees the beauty of Jesus, and opens his heart to receive him, that he is converted,—regenerated. But call it what you please, account for it as you may, there is no mistake that there is a great change—change of masters—a going from one kingdom to another. Looking at it from the divine side, what is it but the Spirit of God moving up on the face of the waters—the moral chaos—bringing order out of confusion, light out of darkness, and life out of death. Yes, this is the Spirit's work. See how the Savior owns it in his interview with Nicodemus. Let us be careful that we do not deny, or even qualify the work of the Holy Spirit. We own thy sovereignty, power, and grace! "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." But while we should be careful to give to the Holy Spirit what belongs to him, we should be careful also to give to the Savior that is his. The Savior in discourse with Nicodemus, taught that except a man be born again he cannot see the kingdom of God, and at the same time he taught that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.

John 3:16. In the 14th and 15th verses of the same chapter he says, "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life." This is unmistakably the plan of redemption, and it does seem to me that these two truths, namely, the new birth and the plan of redemption are so closely connected, that we are treading on dangerous ground when we attempt to separate them. They relate to Christianity as a system of saving truth, and to each other as distinct, but not independent parts of that system. I believe that it takes them both to complete the work of salvation, else why should the Savior die to redeem fallen man. If the Spirit does the work independent of the gospel, why did the Savior teach Nicodemus anything but the new birth, and why did he teach him even that much, and why is the plan of redemption or regeneration taught at all if the Holy Spirit saves people independently? How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher? Romans 10:14.

I am a firm believer in the instrumentality of the gospel in bringing lost souls to a knowledge of the truth as it is in Jesus. But if the whole work of regeneration is done independent of the means that God has ordained to bring people to a knowledge of their true condition, it seems that all this ado that we make of preaching the gospel and sending missionaries to preach to the heathen is a piece of folly, and if I believed that God saved people anyhow whether they wanted to be saved or not, I would never preach another sermon, and never pray any more, never give another dollar to send the gospel to the heathen. But I believe that we are saved by grace through faith in the Lord Jesus Christ, and I don't believe there is any other name given whereby we can be saved. Now I do believe that the Holy Spirit performs his part in the regeneration of a soul. I also believe that the Lord Jesus Christ does his part. These parts are distinct, but not independent. It is true that salvation is the free gift of God, but we obtain it through faith. Believers are said to be born of the word of God, to be begotten of the word of truth. Let us flee to Christ, for he is our refuge.

W. K. ANDERSON.

Why I Am a Baptist Only.

A DREAM.

BY R. G. HEWLETT.

No. 10.

After supper I went to Vangelia-
tees' quarters which I had not long
since learned were always open to
me.

"You must excuse me," I said
"for coming at this late hour, as
doubtless you are wearied by your
trip, but I have been anxious for
some days to see you, and did not
feel like waiting until morning."

"You are welcome here at all
hours," replied he. "All that I
have and am is at your service at
any time." "Many thanks," I re-
plied. "You seem to have had fine
success on your late trip, judging
from the number and appearance
of recruits you brought in. If I
am not much mistaken your labors
were placed on board some fine
material for sailors on our Prince
Emmanuel's ship."

"I think so; I am careful about
the kind of persons I present here
for recruits in our Master's service;
I fear that some of the ship's re-
cruiting officers are careless about
the kind of persons they bring
here. They seem to care more for
quantity than quality. Quality is
the first thing to be considered,
then if we can get the quantity all
the better. A few good sailors are
infinitely better than a great many
sorry ones. Our Prince's recruit-
ing laws require us to be careful
carelessness in recruiting is the
main cause of so many desertions
from our ship; and of there being
so many dead heads on board now.
You may not have learned as much,
as you have not been on board
long, but one-half the persons en-
rolled in this ship's crew are per-
fect dead heads, even where they
are no worse. They are not worth
to this ship the value of the salt
they consume. But Emmanuel
foretold that this would be the case.
He said our recruiting would be
like casting a net for fish. That
we would gather the good and the
bad. So be as careful as we may,
we will get many of the bad on
board. And then again, we can
never tell what kind of a sailor a
man will make, only by trying
him. I have known some very
promising men, of whom I had
great hopes, turn out worthless,
and even worse. Then again I
have known some very sorry look-
ing cases make good sailors. So
there is risk and uncertainty, to us
in it, manage it as carefully as we
can. But, after all, we should be
careful."

"You, and your brother recruiting
officers," said I, "are adding many
names to our list. There is not a
day that does not witness the com-
ing on board of many recruits.
The wonder to me is that the ship
can hold so many. Yet there is
always room for more."

"Yes; always room. This ship
has almost unlimited capacity for
extension. There seems to be a
good deal of the India rubber prop-
erty in her composition. She ex-
pands and contracts to suit the size
of her crew. Yet, while many are
coming in, many also are going
out. So there is not so very great
an increase after all."

"That is true," I replied. "Per-
haps I have been looking at the
incoming and overlooking the out-
going. But you have some splen-
did looking females among your
recent recruits."

"Yes; I think there were some
noble women in the company that
came aboard this evening."

As I have said nothing about fe-
male membership in our ship's
crew, before, perhaps I had as well
state here, that we had rather more
women than men on board. And
that many of our best sailors were
women. While the original law of
the ship did not allow women to
occupy certain official positions,
yet there were some departments
of work on ship board that women
seemed better adapted to than men.
And the ship's record showed that
in all the ages past, that many of
the most noble characters on ship
board were women. Among our
crew we had enrolled many entire
households. But this was only in
cases where every member of the
household was capable of doing
some service on ship board.

"I read here in my book," said
I, addressing Vangelistees, "about
havoc being made of the church.
Does that refer to some war that
waged against this ship in some
remote period?" "Yes; its earliest
age. It was the first war that was
made against it. It was waged by
a ship built by one Captain Moses
more than three thousand years
ago. Captain Moses was an Israel-
elite or Jew, and built said ship by
the special command of Prince
Emmanuel's father. It was a noble
ship when built, the next but
one to this that was ever built. It
sailed upon these waters near fif-
teen hundred years. It was finally
captured and run by a set of pir-
ates, that delighted in robbery and
murder and all other kinds of
wickedness. It was those pirates
that put Prince Emmanuel to
death about the time he built this
ship, and sought to destroy the
ship. Though they killed Prince

Emmanuel, they could not keep him
in the grave, though they tried, for
he arose the third day, as he had
said he would. Completing the
rigging and equipments of the ship
he went away to his father's court
to prepare for this ship's recep-
tion in the bye and bye. As Em-
manuel had gotten beyond the
reach of the pirates, they turned
their wrath loose upon this ship's
crew, and killed many of them,
but could never destroy the ship."
"What became of the pirates?" I
asked. "They and their ship were
destroyed by a cyclone that passed
across the sea about eighteen hun-
dred years ago. More than a
million of the crew perished. The
remainder were scattered and thus
rendered harmless."

Chickasahay Fifth Sunday.

Our Fifth Sunday meeting was
held with Harmony church, Clarke
county, commencing Friday even-
ing, 27th inst. The writer and Bro.
McCain were met at Pachuta by
Bro. D. R. Red and taken to his
hospitable home. Dr. Hackett was
taken in charge by Bro. Crane—
there were only three of us present
from Meridian, with Bro. Phil-
lips and Rogers from Shubuta.
Bro. W. A. McCain preached Fri-
day night.

Bro. J. Sumrall was chosen chair-
man, and Bro. A. J. Rogers, secre-
tary. The first subject on the pro-
gramme was omitted—none of the
appointees being in attendance.
Bro. J. M. Phillips led in "The
Duty and Objects for which Chris-
tians should pray." Bro. Hackett
opened the subject, "Growth in
Grace, or Christian Development."
L. A. Duncan introduced the sub-
ject of Sunday Schools—"Their
mission and best way to increase
interest in the work."

Lord's Day morning L. A. Dun-
can gave a blackboard lecture, fol-
lowed by Bro. Phillips in a most
excellent sermon, on the text:
"The entrance of thy word giveth
light." Through the kindness of
Bro. Sumrall, the writer found
himself at Bro. Shirley's, DeSoto,
in time for supper and to attend
services at the church, where Bro.
McCain preached to a fair congre-
gation. We imposed upon the
goodness of our hosts by keeping
them up till "train time" in order
to save us from a lonesome "wait-
ing at the station"—leaving at
12:15.

L. A. DUNCAN.

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Biliousness, Disperse Dyspepsia, Prevent
Sick and Nervous Headache, use Dr. M.
A. Simmons Liver Medicine.

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to your address our
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and Boys Styles
and samples en-
titled
"Your Dress"
Every Man or Woman
who buys Clothing for
Males should have
it.

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THE HOME.

Superstitions Still Credited.

Laugh as one may at prevalent
superstitions, says a writer in the
Tribune, nearly every person has
some little personal fetich. Salt
is spilled at the table, and, though
we jest with our neighbor over the
prospect of a quarrel, we half be-
lieve in it.

"See a pin and pick it up,
All the day you'll have good luck,"
quotes the business man, hurrying
along to his office, and he gravely
stoops, picks up the pin and runs
it into the lapel of the coat.

A dog howls at night; we recall
the widespread belief that his howl-
ing foretells death. The dish-
towel drops, and the housewife,
setting her table, puts on an extra
plate for the "company's that com-
ing." Assigned to "No. 13" in a
hotel, one is pretty sure to find
that the room is too large or too
small, too low or too high. Apol-
ogizing for our own weaknesses
in these respects, it is comforting
to recall that these same beliefs
date back in one form or another
to remote antiquity, and that many
of the most learned people have
been and are slaves of supersti-
tion.

Voltaire was more than once de-
terred from following his inclina-
tion by the abject fear which bad
omens inspired. Oliver Cromwell,
tossing sleeplessly upon his bed
one night, suddenly saw the cur-
tain part, and a gigantic woman
appeared before him, who informed
him that he would one day be the
greatest man in England—and
then disappeared. Napoleon
pointed to a star that he fancied
he saw shining in his room, and
said: "It has never deserted me.
I see it on every occurrence urging
me onward; it is an unfailing omen
of success."

That common, everyday occur-
rence, the sneeze, has been regard-
ed as a portent, lucky or unlucky,
according to the time at which it
takes place. In the Odyssey the
sneezing of Telemachus is accepted
as a lucky omen, coming at the
moment his mother was denouncing
the riotous, gormandizing sailors
and praising the valor of Ulysses.
—Watchman.

The Christian Life.

There are three grades of Chris-
tian life. There is, first of all, the
dissatisfied life; the life that
knows there is something which

it does not possess; the life that
is perpetually discontented and
rightly so with itself. There is,
second, the life that is half and
half, that now and then rises up to
the Mount of Transfiguration, and
paces for long seasons over weary
wastes of whitened ashes. There
is a third life of satisfaction and
contentment, of peace and power
and rest; the life that has made
Jesus Christ the one object; the
life that every one lives who is
able to say in the fine phrase of Ig-
natiush, "O Christ, thou art my in-
separable life." The soul that has
made Christ its one object has
entered into rest and has entered
into power; it has entered into a
life of activity which no foe can
withstand, and of contentment
which no storm can ruffle; for
over all the seas where it voyages
speaks that voice which quieted
the turbulent waves of the Tibe-
rean sea, "Peace! be still." Noth-
ing can overcome or disturb the
soul that is hid with Christ in
God and has made Christ the one
object of its life.—Robert E. Speer.

"On a Hill."

"A city that is set on a hill can-
not be hid." The hill is your
Christian profession; it is this that
makes you a mark for observation.
If a couple of irreligious men in
the town were to quarrel and fight,
the thing would not be talked of
by the neighbors for more than a
day or two. They are not on the
hill. But what if two men of re-
ligious profession were to become
intoxicated and abuse each other,
the affair would be flashed in a
trice to the ends of the country,
and the next morning there would
be full, and perhaps exaggerated,
reports in all the newspapers, and
for many months, and probably
for many years, the disgrace re-
flected by the event would not be
wiped off. Why this difference be-
tween the last two and the first
two? Simply because in the latter
instance the men are like the city
that is set on the hill, and cannot
be hid.—Selectad.

"I have never known a deeply
pious, well-balanced, strikingly
Christ-like man or woman, who
had not been brought into it all
through some way of deep sor-
row." So said an observing Chris-
tian woman to us. How many in
the New Testament had immortal
life as their portion as the outcome
of palsied limbs, blind eyes, afflicted
loved ones. Suffering is the
keeper angel of the widest gate in-
to heaven.—Ex.

Abstain from all forms of evil.

SEND US ONE DOLLAR

Cut this ad. out and send to us with \$1.00, and we will send you this NEW
IMPROVED ACME QUEEN PARLOR ORGAN, by freight C. O. D., subject to
examination. You can examine it at your nearest freight depot,
and if you find it exactly as represented, equal to organs that
retail at \$75.00 to \$100.00, the greatest value you ever saw and
far better than organs advertised by others at more money, pay
the freight agent our special 90 days' offer price, \$31.75,
less the \$1.00, or \$30.75, and freight charges.

\$31.75 IS OUR SPECIAL 90 DAYS' PRICE Less than
one-half the price charged

by others. Such an offer was never made before.
THE ACME QUEEN is one of the most durable and sweetest
TONE instruments ever made. From the illustration shown, which
is engraved direct from a photograph, you can form some idea of its
beautiful appearance. Made from solid quarter saw
oak, antique finish, handsomely decorated and ornamented,
latest 1899 style. THE ACME QUEEN is 6 feet 5 inches high,
42 inches long, 25 inches wide and weighs 250 pounds. Con-
tains 5 octaves, 11 stops, as follows: Diapason, Principal,
Dulciana, Melodia, Crescenda, Bass Coupler, Treble
Coupler, Diapason Forte and Vox Humana; 20 Draw Couplers,
1 Tone Swell, 1 Grand Organ Swell, 4 Solo Orchestral Tones,
Resonatory Pipe Quality Reeds, 1 Set of 27 Pure Sweet Melodia
Reeds, 1 Set of 27 Sharply Brilliant Celeste Reeds, 1 Set of
24 Rich Mellow Smooth Diapason Reeds, 1 Set of 24 Pleasant
Soft Melodious Principal Reeds. THE ACME QUEEN ac-
tion consists of the celebrated Newell Reeds, which are only
used in the highest grade instruments, fitted with Ham-
mers and Vox Humana, also best Dulciana Reeds,
and by also everything in music instruments at lowest wholesale prices. Write for free special organ, piano
ACME QUEEN is furnished with a Jetté velvet
plate French mirror, nickel plated pedal frames,
and every modern improvement. We furnish free a hand-
some organ stool and the best organ instruction book published.
GUARANTEED 25 YEARS. With every ACME
issue a written binding 25-year guarantee, by the
terms and conditions of which if any part gives out
we repair it free of charge. Try it one month and
we will refund your money if you are not perfectly
satisfied. 500 of these organs will be sold at \$31.75.
ORDER AT ONCE. DON'T DELAY.

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not deal with us ask your neighbor about us. We are
the publisher of this paper or Metropolitan National
Bank, or Corn Exchange Nat. Bank, Chicago; or German Exchange Bank, New York; or any railroad or express
company in Chicago. We have a capital of over \$100,000, occupy entire one of the largest business blocks in
Chicago, and employ nearly 2,000 people in our own building. We sell ORGANS AT \$22.00 and up; PIANOS, \$115.00
and up; also everything in music instruments at lowest wholesale prices. Write for free special organ, piano
(Sears, Roebuck & Co. are thoroughly reliable.—Editor.)
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Adjusts itself to all kinds of washing.
Cleanses heavy pieces such as blankets and
comforts as readily as it washes the finest
laces. Can be operated by a child.



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machine as de-
scribed above. It is arranged so that
it can be run by hand or power, never
gets out of order. The cheapest high-
class Washing Machine on the
market. Send for circulars and prices.
QUEEN CITY WASHING MACHINE CO.,
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CLINTON, HINDS CO., MISS.

A NEW BOOK.

Baptist Annals, or 22 Years With Mississippi Baptists.

By Z. T. Leavell, D. D. Full of interesting facts, and written in an attractive
style. The book is not history, but contains historical facts to be gotten no where
else. It has twenty pictures of Baptists prominent in the period. It is designed to
elicit the zeal of Mississippi Baptists. It ought to be in every Baptist family in the
State. Will be on sale the first of September. SEND FOR A COPY AT ONCE. Address,

PRICE, 75c.

Z. T. LEAVELL, West Street, Jackson, Miss.

Ministers & Churches.

CRYSTAL SPRINGS.—I have just returned from Gloster, where I assisted Pastor John P. Culpepper, of the First Baptist church, in a revival meeting.

Bro. Culpepper is one of the most lovable men I ever saw. He is young, consecrated and strong. It is beautiful to behold the devotion between church and pastor.

Gloster is one of the best towns in South Mississippi. It is surrounded by a fine country. The business men are live, wide awake and enterprising. The First Baptist church is the old Galilee church which is seventy-five years old. After Gloster became a town about seventeen years ago, this large country church moved to town.

This church is strong numerically, financially and spiritually. The business men, with but few exceptions, belong to this church. Never have I seen a more consecrated, zealous and loyal band of men and women.

I was impressed with the earnestness of the male members. The large choir under the proficient leaders, Sister Hill, as organist, and Bro. B. E. Jacobs, chorister, did the best work I ever saw in a meeting.

My home, while there, was with Bro. and Sister W. H. Ratcliff, who spared no pains nor expense in entertaining me. May the Lord abundantly reward them.

I was placed under obligations to other brethren and sisters for tokens of friendship both to myself and to May. God bless church, pastor and friends who so kindly cared for us and assisted in the Master's work. To Him be all the glory.

W. A. McComb.

A GOOD MEETING AT WATER VALLEY.

WINONA.—Have just returned from Water Valley, where I assisted Pastor Glenn and his people in a meeting, the immediate results of which, in the way of accessions were: Nine received for baptism, one by letter, one restored and many others interested.

In some respects it was an ideal meeting; the attendance increased all the time, I think; the interest I know did, and without noise or manipulations of the "clap-trap" order; the preaching was as doctrinal as I knew how to make it, and was received with an appreciation seldom seen—because they were used to it, too!

A more attentive and reverent people in the "house of God," than

the Water Valley saints would be hard to find in Mississippi.

My home was with Pastor Glenn and family—a most pleasant trio I found them. Pastor Glenn has learned what all of us need to know—how to play "2d. fiddle," or be a real help to the preacher conducting the meeting. He is earnest, tactful and spiritually minded to a refreshing degree. Like every other true North Carolinian, you won't be with him long without finding it out.

W. F. PRIOR.

PORT GIBSON.—We have raised in cash and subscriptions, six hundred dollars for our pastorium, with two hundred and fifty yet remaining. Would not some Baptist friends, whom I have not seen, send us a dollar? And let all friends remember that less than two months remain and the year will be done. We sincerely trust to finish the effort in this time. When the last dollar is laid on we will let the Baptists of Mississippi—those who read THE BAPTIST—know it and shall ask all to rejoice with us. Then, help us, that this shall be very soon.

In the work,

J. E. PHILLIPS.

GLOSTER.—We have just closed a twelve days meeting with our church here. It was in many respects the best meeting I have known. At the beginning we asked the Lord for fifty additions to the church and a pastor's home. We closed last night with 61 additions and raised \$1,000 last Sunday to build a pastor's home. We were assisted by Bro. W. A. McComb of Crystal Springs; he did very fine work. Our church is revived, and is now ready for great things. Bro. McComb places great stress on prayer, and having the Holy Spirit, he preaches with great power, and with the tenderest emotion. In our meeting we tried to utilize all the powers of the revived. One trouble with so many of our revivals, there is too much power lost. Bro. M. builds on all sides; being a pastor he knows the need of the church and the pastor. Our oldest members say it was the best meeting they have known in the history of our church. We send \$25.00 to the orphans to-day, and will take our stand in the front rank of all our denominational work. The First Baptist church of Gloster is now one of the best and strongest churches of the State. We shall not soon forget Bro. McComb and the great help he has been to our church. God has brought him back to our State—we want to

keep him and to God be all the glory.

JOHN P. CULPEPPER.

ALONG THE G. & S. I. R. R.—A good brother has suggested that I ought to report meetings on my work to our paper. He says the denomination ought to know of it because I am their missionary and because it will encourage the friends of the State Board everywhere.

Well, since writing you last I have held two more meetings, one at Wiggins, which resulted in 15 accessions and a glorious revival in the community. The other was at Big Level. Result: A revival in the church and 9 accessions. This makes a total of five revivals and about 50 accessions. With God's blessing in the future, as he has blessed me in the past, the above is only a prophecy of what we hope to realize in the future.

In addition to the above, let me say that my connection with the land advertised for sale in THE BAPTIST does not in any way interfere with my work as a minister of the Gospel. It helps rather than retards. It has not yielded one cent of remuneration and the matter of time necessary to locate for and deed it to purchasers will be attended to by another.

Yours truly,

L. E. HALL.

The Mississippi Baptist Young People's Union.

BY CHARLES HILLMAN BROUGH.

Young men and young women to-day constitute the "Old Guard" of the Baptist denomination, and are expected to carry the imperial ensign of the Baptist faith into all departments of religious activity. Alexander was never more expectant of the Macedonian phalanx; Caesar, more confident of the prowess of his famous Sixth Legion; Napoleon, more sanguine of the *esprit de corps* of his "Old Guard;" Lee, more hopeful of the chivalry of Pickett's division of heroic Virginians than are the Mississippi Baptists of their young men and young women.

This reliance on the virile thought and kinetic energy of youth is prophetic of the spirit of the age in which we live and is grounded in religious expediency. The day of the Nestor as an oracle of wisdom is past; the day of the Achilles as a dynamo of heroic energy is at hand. That the progress of the future, rather than the experience of the past, is to be the shibboleth of the twentieth century means no disparagement of the

live nor discount of the influence of those—

"Who wear the marks of many years well spent, Of virtue, truth well-tryed and wise experience."

It is simply the working out of a natural law in the industrial, intellectual, political and spiritual worlds.

Modern competition and conquest know no traditions, are circumscribed by no limitations, and care little for the principle of the conservation of energy. In the struggle for the survival of the fittest, strength is triumphant and the young are the strong. Alfred Gwynne Vanderbilt, at twenty-four, is the recognized head of the Vanderbilt family and, thus, the chosen representative of America's corporate wealth. At forty-two, President William R. Harper of Chicago University successfully presides over the destinies of one of America's greatest institutions of learning. William J. Bryan, the matchless leader of Democracy, was nominated for the Presidency when only thirty-six, barely fulfilling as to age the Constitutional requirements of a presidential candidate.

These illustrations of the power of young men in the economies of our national life are not isolated "Robinson Crusoes," selected to prove a thesis; rather, as integers that can be indefinitely multiplied, they are typical of the great movement so beautifully described by Tennyson—

"Through all the ages one increasing purpose runs, And the minds of men are broadened with the processes of the sun."

But we need not go beyond the confines of our own State and denomination to find proof of the potency of the force which the Baptist Young People's Union has crystallized into Christian organization. W. T. Lowrey, W. F. Yarbrough, Arthur Flake, J. N. McMillin, W. A. McComb, W. P. Price, H. E. Wilkinson, J. C. Hardy, W. A. Hamlett, G. B. Butler, W. E. Ellis, R. A. Cooper, H. P. Hurt, W. N. Hardee and a host of others that could be mentioned occupy positions of honor and influence in our midst and are doing effective work in the Master's cause. Let every member of the B. Y. P. U. imitate their worthy example, buckle on the armor of truth and "press forward toward the mark for the prize of the high calling of God in Christ Jesus."

In the accomplishment of this noble purpose every young Baptist in the State should attend the convention of the Mississippi Baptist Young People's Union, which

meets in Canton, November 21st, 22d, and 23d. Here topics of practical interest will be discussed, a plan of campaign for the ensuing year formulated, the enlivening spirit of a progressive Christianity breathed and a generous purpose fixed in each glowing breast.

Certainly every Baptist Sunday-school and local B. Y. P. U. in the State should be represented in this meeting of representative Baptists, where such pillars of our denomination as H. F. Sproules, R. A. Venable and A. V. Rowe support a generation younger in service, yet equally devoted in their warfare against the gogs and magogs of evil.

BAPTIST PRESS.

Western Recorder: The outlook for Japan seems poor indeed. Recently the 409 students in three institutions for higher education were questioned as regards to their religion. One was a Confucian, one a Shintoist, four were Christians, fifteen Buddhists, sixty atheists and 282 said they were "agnostics."

Christian Index: Mr. Moody is very urgent in his prophecy that this country is on the verge of a great revival. He has not indicated the signs of this coming wave of blessing, but he has only recently again repeated his firm conviction to that effect. It is well to be expectant. There are great periods when revival interest is general over the nation and the world, and the conditions are not at all unfavorable for such an awakening. It will be well for us all to be prepared to help on the good work and hasten the coming of a gracious work of grace.

Baptist Courier: A man of some literary distinction wrote the following words, it is said, on the last leaf of his Bible: "I have regularly and attentively read these Holy Scriptures, and am of opinion that this volume, independently of its Divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be found in all other books, in whatever age or language they may have been written." And no doubt many persons who now entertain very inadequate ideas of the Bible would be startled by the discoveries that earnest, attentive study would make. It is a dull book to many because unknown. Religion is consistent with the beautiful, with the sublime; it may be voiced in the most

finished and artistic literary forms, as well as expressed in homely, pungent prose. The study of the Bible is profitable from every point of view, and it makes wise unto salvation as its supreme end.

The Examiner: Christians are often exhorted nowadays, to open their minds to the truth and give it cordial welcome, whencesoever it may come. The advice is good. All truth is of God and should never be unwelcome to God's children. But it is possible to confound open-mindedness with credulity, and, in the desire to welcome truth, to fail to distinguish between truth and error. It does not follow that, because the alleged discovery of a brand new truth is announced with a flourish of trumpets and on the authority of great names, the mind is to be thrown open to it without question. It may be—such instances have occurred—an egregious falsehood in the guise of truth. The Apostle Paul's advice is, "Prove all things; hold fast that which is good." Yes, by all means, let us welcome every truth, but first let us be sure that it is truth and not error.

Central Baptist: Pseudo-Baptist denominations have never had the courage to ask themselves about the status of their baptized children. Sometimes they represent them as being in the church and sometimes as not being in it. Their ecclesiology seems to have a series of veils cutting off the approach of full membership and concealing part of the passage way so that it is impossible to know just where the young people belong. All of them are agreed in withholding the Supper from them and thus they seem to locate them outside the borders of church membership. A prominent New York pastor at the recent Congregational council protested against this anomalous indefiniteness and insisted that the children have as much right to one of the ordinances as the other. Among other things he said, "If baptism goes by household so ought also the Eucharist. A new glory will come into our churches when parents and their children shall take the bread and wine together." It is difficult to see how they can resist his reasoning. It is folly to answer that children are not capable of understanding significance of the Supper. Neither have they a single thought as to the meaning of sprinkling. If one ordinance can be thrust upon them, so may the other.

Falsehood may have its hoarse, but it has no future.

VALUABLE
CITY PROPERTY
IN GULFPORT AND HATTIESBURG
and 100,000 Acres of Land FOR SALE in South-east Mississippi.

Level
Lands,

WELL WATERED And Capable of Being
IMPROVED TO ANY
STANDARD DESIRED.

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EASY PAYMENTS
And at a LOW PRICE.

The Country is New, the Range for Cattle, Sheep and Hogs is good during very nearly all the year, and Stock of all kinds can be raised at a small cost. These lands are all near the

Gulf and Ship Island Railroad

and Produce of all kinds will find an easy access to the Best Markets in the Country.

Labor Always in Demand,
Wages Good.

Arrange to visit us after crops are laid by if not convenient to come sooner. Many are doing so. I will sell these Lands at Prices ranging from

\$1.25 to \$2.50 Per Acre, and on
Terms to Suit the Purchaser.

I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

Use the Opportunity While You May.

For further information, write to

L. E. HALL, Hattiesburg, Miss.

What Next Will Our Government Do?

What Liquor Dealers Think of Prohibition.

The United States Brewers' Association recently held its annual session in Detroit. They approved the army canteen as an agent of morality, commended Bishop Potter's opinion of Prohibitionists, and expressed their opinion that "prohibition continues to decline rapidly."—Selected.

Economic Forces Working for
Temperance.

Dr. M. A. Simmons Liver Medicine has
greatly benefitted others and is reasonably
certain to do you good. Try it.

CURE FITS

\$2.75 BOY RAIN COAT

\$2.75 BOX RAIN COAT
A REGULAR \$5.00 WATER-PROOF MACKINTOSH for **\$2.75**
SEND NO MONEY. (Cut this ad out)

SEND NO MONEY. state your height and weight, state number of inches around body at breast, taken over vest under coat, close up under arms, and we will send you this coat by express, C.O.D., subject to examination. Ex-

amine and try it on at your nearest express office, and if found exactly as represented and the most wonderful value you ever saw or heard of, and equal to any coat you can buy for \$3.00, pay the express agent O.K. **SPECIAL OFFER PRICE, \$2.75**, and express charges.

THIS HUCKLETOE is latest 1900 style, easy fitting, made from heavy waterproof, tan color, genuine Davis Cover Cloth; full length, double breasted, Sager velvet collar, fancy plaid lining, waterproof sewed seams. Suitable for both *Boys, or Gents, and unisex*

with them or Overcoat, and guarantee
GREATEST VALUE ever offered by us or
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Wilson, Roebuck & Co. are thoroughly reliable. — Editor.)

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amer 75c extra. Order today. Guar-
t of all Cabinets, has real door, steel
me, top curtains, rubber liner, folds
1 in.

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Steel Alloy Church & School Bells.
Catalogue, The C. B. BELL CO., 251

THE BAPTIST.

PUBLISHED EVERY THURSDAY,
BY THE
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AT
JACKSON, MISSISSIPPI.

PRICE:
PER ANNUM.....\$2 00

T. J. BAILEY, EDITOR AND BUSINESS MANAGER.
B. SHARCY, - - FIELD EDITOR

Entered at the Post Office at Jackson, Miss., as second class matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

See!

THE BAPTIST will be sent to new subscribers from the time the subscription price reaches this office, till January 1, 1901. Remember it will not cost you any more to get THE BAPTIST from now till January 1, 1901, than it will from January 1, 1900 to January 1, 1901.

The Church Building Fund.

There was not a voice against it in July. Let there be no voice against it in November. The voice of the Convention was for it in July. Pastors, brethren and sisters, churches of Christ, our Father's children, let us make one great effort this November month, in behalf of "The Church Building Fund," that will make it monumetary in its character. It will be such a blessing to those who need our help, and will give a stimulus to our cause that will be felt for years and years to come.

Give it the right of way for this month in the work of your church. Earnestly beg, and with one heart and mind we will rejoice in the presence of our Lord over the mighty results.

A. J. ROWE.

College Tidings

Glory! We have had three big frosts and the quarantines are over. The regular schedules are on again from all directions and we have double daily passenger trains again on the A. & V. and the students are coming! We have now run our list to 195 and we hope to run to 200 this week. We are thankful and happy.

TAKE NOTICE: The session is now divided into three terms. The first term closes December 23, the second term opens Wednesday, December 27 and the third term opens Tuesday, March the 13. Let all who can possibly do so come right on now, as we have seven weeks more before this term closes. If you can't come earlier make your arrangements to enter Wednesday, December 27, and get the second and third terms of the session. The matriculation and incidental fees from Christmas to the end of the session (May 31) will be twenty-seven and a half dollars (\$27 50). Don't forget it. We hope for twenty five new boys at that time.

Yours for progress,

W. T. LOWREY.

Clinton, Miss., Monday, Nov. 6, '99

Send in Your Name for the B. Y. P. U. Convention.

Let all who expect to attend the Convention send their names at once. We are expecting a good number of ladies. Some of our people prefer lady delegates, some do not. So send us your names if you are coming. Our people are anxious for a large delegation, but the committee wants your names in time to arrange for you before the convention meets. All the day trains arrive between 1 and 3 o'clock p. m. Truly,

W. J. DERRICK.

Canton, Nov. 6, 1899.

TO THE BAPTIST:

As I am still young enough to learn, I thought I would like to ask Brother Sproles if Cornelius was born again and had faith in Christ before Peter—the first authorized missionary to the gentiles preached to him?

Fraternally,

J. R. SAMPLE.

Summit, Miss., Nov. 5, 1899.

A good deal is making, and perhaps none too much, of the conversion of M. O. Waggoner, of Toledo, O., from atheism to Christ and a new life. He had reached seventy-two years of age, and had given much attention to the infidel writings of Voltaire, Paine, Hux-

ley, Ingersoll and their like. He had accumulated a great stock of books and had written several volumes himself, trying to establish his views and to propagate them in the minds and hearts of others. But, on the evening of November 19 last, while alone, reading a Bible given him by his grandmother, he came to see divine things as he had never seen them before. His infidelity vanished; his arguments became foolishness, and then and there he entered into a new life. From that time till now he has been witnessing for Christ and salvation by grace, and preaches the faith which once he destroyed. He proposes now to make a bonfire of the books which he has gathered and delighted in, some of them among the most expensive volumes of their kind. It is true that his conversion is notable, and he is as "a brand plucked from the burning;" but, for that matter, so is every soul born into the kingdom of God. He who is able to convert an ordinary sinner is able to convert an extraordinary sinner, and does it again and again, when the great world takes no account of it. We are glad, for Mr. Waggoner's sake, that he has come to a knowledge of the truth, and we shall be glad if he shall be able to win a great many others from the power of Satan unto God.

A Heathen's Christian Experience.

MISSIONARY R. E. CHAMBERS.

While on a recent visit to some of the stations under my charge I became acquainted with an old man who had been a bookseller for several years, and at my request he told me something of his Christian experience. When he first heard the Gospel he despised it as "foreign devil doctrine." But he finally became interested, was converted and returned home and destroyed his idols. His wife was very angry with him. But she was surprised he did not quarrel with her. Before he was converted he had a vile disposition and quarreled with her a great deal. For nearly five years he patiently taught her, and during the time bore a great deal of abuse. Finally his wife was converted, and their seven children are all Christians. The day I met the old man, his wife (she is now an old woman) had gotten up before daylight and walked twelve miles to attend the preaching services.—*The Argus*.

Canton, China, March 29, 1899.

OLYMYER B. CHURCH
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE, LOWER PRICE
OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Deaths.

Sowell.

The angel of death has visited our transitory place of abode and carried our dear sister away to the spiritual land. Mrs. Nancy C. Sowell, wife of Rev. T. J. Sowell, departed this life Oct. 26th, 1899.

Sister Sowell was sick about ten days and seemed to suffer a great deal for the first 4 or 5 days, yet she did not complain nor murmur, but took it as her allotted portion as she always displayed herself through life and its duties.

She was born January 28, 1842, in Kemper Co., Miss. She united with the Methodist church in early life, but after her marriage to Rev. T. J. Sowell, a merchant at Ethel, quite a number of years ago, she thence joined the Missionary Baptist with which she remained until called from this fleeting life, we believe, to her eternal home of elysian rest, that promised sweet home for all of the faithful in Christ Jesus. She left a husband, two daughters and one son to mourn the loss of a true and affectionate wife and a loving mother. Her remains were interred in the Ethel cemetery. The funeral services were conducted by Rev. John Ray. May the bereaved be able to say, like the psalmist David, all is well and blessed be the name of the Lord Ethel, Miss. A. J. J.

Notice! Wanted!

Seven and one-half months board and tuition in the Mississippi Normal College for \$50.00 and a little work. Four young ladies and six young men wanted to fill these places.

Write to H. B. ABERNETHY, Oct. 25-3w

Courage consists not in blindly overlooking danger, but in seeing it and conquering it—*Jean Paul Richter*.

What we want above all things in this age is heartiness and holy simplicity.

There is inspiration for prayer in the thought that God's goodness is greater than our expectations.

A woman whose pastor asked after her health replied dolefully: "I feel very well; but I always feel bad when I feel well, because I know I'm going to feel worse afterward."—*Boston Christian Register*.

Good advice is a poor thing for a hungry family.

TRUSSES, 65c, \$1.25 AND UP



We are selling the very finest Trusses made at FACTORY PRICES, less than one-third the price charged by others, and WE GUARANTEE TO FIT YOU PERFECTLY. Say whether you wish our 65c French Truss or our \$1.25 New York Reverable Elastic Truss, illustrated above, cut this ad. out and send to us with OUR SPECIAL PRICE named, state your Height, Weight, Age, how long you have been ruptured, whether rupture is large or small; also state number inches around the body on a line with the rupture, say whether rupture is on right or left side, and we will send either Truss to you with the understanding, if it is not a perfect fit and equal to trusses that retail at three times our price, you can return it and we will return your money.

WRITE FOR FREE TRUSS CATALOGUE which shows our entire line of trusses, including the New \$10.00 Len Truss \$2.75 that cures almost any case, and which we sell for \$2.75 Address SEARS, ROEBUCK & Co. CHICAGO